

THE  
**CHRISTIAN MESSENGER.**

VOL. III.]

SATURDAY, AUGUST 15, 1818.

[NO. 15.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

**RELIGIOUS INTELLIGENCE.**

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**FOREIGN.**

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**METHODIST MISSIONS.**

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*Report for the year 1817, of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.*

(Continued from page 213, vol. 3.)

**AMERICA.**

The power of suppressing all religious assemblies, under the undefined name of unlawful meetings, which the clauses objected to by the Committee in the Jamaica Act vest in the hands of magistrates, the Committee are happy to state, have not been hitherto actually employed against the mission there; but the state of the societies in the Bahama islands demands equally the commiseration and the prayers of all who know, in this favoured country, the value of religious freedom and worship. By one act, which, however, is suspended till the royal pleasure be known, missionaries are only to be permitted to exercise their functions under conditions, with which none of them can safely comply; whilst a police act is in immediate and strict operation, by which all meetings after sun-set and before sun-rise, that is, before six in the morning, and after six in the evening, are prohibited under severe penalties; a measure which not only utterly deprives many of the slaves of the instruction afforded them on week days, but in many places of all instruction whatever, the missionaries being unable to visit many of them except the week evenings only. Many strong testimonies in favour of the conduct of the missionaries there, now in possession of the committee, show how utterly unprovoked these arbitrary and persecuting measures have been on the part either of the missionaries, or of the religious slaves in our societies in the Bahama Islands.

In Demerara and Trinidad, the missionaries are placed in circumstances, sometimes vexatious and troublesome, and at others difficult and obstructive of their pious exertions. In the latter especially, the regulations of the local government prohibit the missionary there, in open contravention of the laws of toleration, from

administering the sacrament of the Lord's Supper, or performing baptism or burial, and limit his performance of divine service, to three times a week, including Sunday, a case which is now under the attention of the committee; but in the midst of these instances of intolerant or mistaken opposition, it will be the highest satisfaction to the friends of the West India mission, as it is to the committee, that in so many of the islands, and those also where the mission has been the longest established, and where it is best known, the work proceeds without opposition; that in every island it has warm and active friends; and that it has through the past year, been crowned with great and encouraging success.

The following extracts from the minutes of the West India District meetings will show the present state of the mission in the islands respectively.

**JAMAICA DISTRICT.**—"In Kingston our prospects are truly pleasing. We have enlarged our chapel, but it is still far too small. Could we raise another as large, in a convenient part of this populous city, we are persuaded it would be filled with attentive hearers. The word of the Lord has free course, and is evidently glorified in the conversion of immortal souls. Great peace and harmony exist in our Zion. We meet with no opposition from the civil power."

"In *Spanish Town* our cause is in a flourishing condition, and many are thirsting for the blessings of redemption. Mr. Ratcliffe has laboured here with great acceptance since the 20th of January. The society, which had decreased since the last general statement, has received an addition of sixteen members, respectable free people of colour. The congregation is large and deeply serious. We have lately purchased a valuable house with suitable premises, and are fitting up a neat chapel and dwelling house. The zeal and christian benevolence which our friends have manifested in helping us on this occasion, have made a deep impression on our minds, and greatly strengthened the sentiment we have long felt, that this place will become a very respectable and important missionary station."

**Morant Bay.**—"In this circuit truth is carrying on her conquests. Mr. Wiggins obtained a license for this place on the 2d of October ult. and has been labouring there with success since that period. On the sabbath mornings the congregations are large and attentive, and the preaching by candle-light is well attended by the white inhabitants, and the free brown and black people."

**Grateful Hill.**—"In this circuit, though the societies are small, yet we have cause to believe they are truly pious, and are earnestly contending for the faith once delivered to the saints; and had they been favoured with the constant labours of a missionary, doubtless their increase would have been very considerable."

**Montego Bay.**—"Many years ago our much respected brother Fish united about sixty persons in society; many of them are yet alive, and manifest an ardent desire for the re-appointment of a missionary among them. Mr. Shipman has received every encou-

agement from some of the first characters in that neighbourhood to commence the work; and we are unanimously of opinion, that this appointment, if sanctioned by the Conference, will open, in that remote part of the island, a wide and effectual door for the spread of genuine Christianity."

"At *Falmouth* we have similar prospects, and are strenuously urged by a respectable gentleman, a member of our society, to begin the work, and moreover we beg leave to add, that Mr. Shipman has received direct encouragement from one of the first political characters in the island to the same effect."

*The numbers in society are,*

	Whites.	Coloured, &c.	Total.
Kingston,	22	2662	2684
Spanish Town	1	76	77
Morant Bay	2	1244	1246
Grateful Hill		144	144
Montego Bay			
Falmouth			

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Total in Jamaica	25	4126	4151
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**ANTIGUA DISTRICT.**—*Antigua.*—"In this island the cause of religion continues to prosper; many have been convinced of sin, and converted to God; and we have reason to believe that our societies are increasing in faith and love, and pressing on to eternal glory."

*St. Kitts.*—"In the course of last year we have been under the necessity of expelling many disorderly members; but have every reason to conclude that the church is in a good state."

*Nevis.*—"The work of God has been rather upon the decline during the last year. We have lost about 119 members; 28 of these have left the world for eternity, several of whom have died happy in the Lord: of the rest, some of them have been expelled, and others have been weary in well doing, and have left us: yet many are growing in grace."

*St. Bartholomew's.*—"The work of God is in a good state, though the society has decreased. The cause of this has been emigration from the island through want of business; but of those who remain, many stand fast in the faith."

*Tortola.*—"The work of God has prospered: several have found redemption in the blood of Christ, the forgiveness of sins; and many are earnestly seeking after holiness. The societies are more established, and the preaching of the word is generally attended with the divine blessing."

*Dominica.*—"In the course of the last year much good has been done through the instrumentality of the work: many backsliders have been reclaimed; old professors reanimated, and sinners have induced to seek redemption in the blood of the Lamb. Our prospects are flattering, and we appear to have a footing unprecedented in this colony."

*St. Vincent.*—"Our numbers are not so large as the last year; but we are happy to say, that real religion is increased; our congregations are large and attentive."

"From *Barbadoes* and *Grenada* we have no accounts."

*Demerara.*—"The work of the Lord is in a prosperous state: our numbers are increasing daily; many are advancing in the divine life and our prospects at present are very promising."

*St. Eustatius.*—"The congregations are increased during the last year: the society is in a good state, and there is reason to believe the word will continue to prosper."

	Whites.	Coloured & Blacks.	Total
Antigua	25	3552	3577
St. Kitts	33	2552	2585
St. Eustatius	7	313	320
Nevis	19	1183	1202
St. Bartholomews	14	447	461
Anguila	10	140	150
Tortola	67	1664	1731
Dominica	4	633	637
St. Vincent	16	2760	2776
Barbadoes, no return			
Grenada, no return			
Trinidad	9	267	276
Demerara	9	956	965
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Total in Antig. Dist.	213	14,467	14,680

*BAHAMAS.*—"New Providence. Our society in this island is in a prosperous state: many experience and evidence a state of justification: several white persons have this year been added to our body; others have died happy in God. The members in society are in general lively, and zealous in the cause of Christ, and appear to be seeking a full conformity to the will of God. Our people at large seem to be nothing terrified by their adversaries, "but endure as seeing him who is invisible."

*Eluthera.*—"In the beginning of the year, this circuit afforded a pleasing prospect of success, and many were quickened, and others added to society the first quarter; but on account of brother Ward's long affliction, and the necessity he was under of leaving his circuit and coming to New Providence for medical aid, the societies suffered materially. Notwithstanding, we have reason to believe the knowledge of the essential doctrines of Christianity is increasing among them. The road between the settlements being now finished, we trust it will greatly facilitate the visits of the preacher."

*Harbour Island.*—"The societies on this island and circuit are in a prosperous state, God has been exceedingly gracious to them in the past year, and great numbers have been brought "into the liberty of the children of God," or are earnestly seeking that unspeakable blessing. And although, from the revival which attended the ministry of our worthy brother Ward, an increase of numbers was not expected, yet, in this respect, God has also been graciously



pleased to bless us; and we are happy to say, our present prospects afford us pleasing anticipations of great good being done in the ensuing year."

(*To be continued.*)

*From the Religious Remembrancer.*

### MEETING AT DELHI.

In former numbers of the Remembrancer, we presented to our readers some account of an interesting meeting of Hindoos, at Delhi, to read the Sacred Scriptures; in addition to which we doubt not but the following letter from *Anund Messee* to the Rev. Mr. Fisher, and also the extract of Lieut. Macdonald's letter, will afford pleasure.

#### ANUND MESSEE'S LETTER.

DELHI, May 12, 1817.

"Oh! Father of my religion! reverend Sahib! may Anund Messee's respectful salutation reach your presence! The account of my proceedings is as follows:—

"With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these few resided I preached to them the word of the blessed Christ; and they, on hearing this word of Jesus, were filled with joy, as having found God. They all showed me great love, and exclaimed "You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn." I showed them Mr. Corrie's Translation of the Church Liturgy, which some of them copied; and they told me that after the rain, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of Sacrament and of Baptism: in answer to which they replied, "We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we are willing to conform, but not the Sacrament, because the Europeans eat cows' flesh, and this will never do for us." To this I answered, "*This word* is of God, and not of men: and when *he* makes your hearts to understand, then you will *properly* comprehend it." They replied, "If all our country will receive this Sacrament, then will we." I then observed, "The time is at hand when all the countries will receive this *word*!" They replied, "True!"

"I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi you will see these people."

A letter to the secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a letter from Lieutenant Mackdonald, dated Delhi, June 20, written in answer to Mr. Thomason's inquiries respecting these people.

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This extract follows:

"I have conversed with Anund Messee on the subject of the interesting meeting in the Tope, near Delhi. At this season of the year you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the word of God.

"Several of these people came to Delhi in the course of last month for the purpose of laying a complaint before the Resident respecting some acts of oppression under which they had been suffering. Anund Messe brought them to us. Lieutenant Tompkins and I conversed with them; but their minds were so full of grievances, that at first they could speak of nothing else. We discovered however, after some more conversation, that they were eagerly lexicous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had heard the Gospel, and are willing to receive further instruction.

"Every inquiry shall be made, Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains; meanwhile I will endeavour to prevail on some of the people to visit Delhi, and will acquaint you with the result."

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*Monthly Extracts from the correspondence of the British and Foreign Bible Society, for April, 1818.*

FROM CHARLES STOKES DUDLEY, ESQ.

HADDENHAM, NEAR THAME, JAN. 31, 1818.

Since my last of the 3d instant I have been engaged in forwarding the design of the Society in Lancashire, Warwickshire, Northamptonshire, Oxfordshire, and Buckinghamshire. I have had ample cause for humble gratitude to Him whose blessing has manifestly descended on the work.

It will afford the Committee pleasure, to learn that the interest excited in the important district of Liverpool and its vicinity, has extended to Manchester, Warrington, Chester, and other places, wherein measures are already adopting for the establishment of similar Institutions.

The Committee of the Liverpool Auxiliary Bible Society has been sub-divided into eight District Committees; one of which, composed of gentlemen connected with shipping, was specifically attached to the *Marine* Department. The deficiency of means for supplying sailors, resorting to the *second* port in the empire, with the Holy Scripture, had strongly attracted my attention; and it became an



immediate subject of care, on the organization of the Committee. In furtherance of this object, a general meeting of ship owners, captains, and sailors, was held in the noble Marine School, on the 13th instant, James Cropper, Esq. in the chair; which was highly interesting, and rendered still more so by the unexpected address of a *blind* sailor, who, in a touching manner, declared, that "no one was more suitable to second a motion for supplying seamen with Bibles, than a sailor who had been mercifully brought to a knowledge of the Bible, by the loss of sight!"

On the 20th I attended the publick establishment of the *Northampton Ladies' Association*, in the County Hall, which was crowded to excess: Lady Althorpe has accepted the office of Patroness, and Lady Euston that of President, of this Association: and I anticipate the formation of several new Societies in that County.

On the 23d I attended two most interesting meetings at *Worton*, when a regular Female Association was established. The Committee will better appreciate this comparatively humble Society, when I say, that it embraces *fifty-six* villages within a circle of fifty miles, of which *Worton* is the centre. The zeal, cordiality, and christian animation with which the *peasantry* enter into the cause is truly delightful. A venerable old man, whose head was white with age as he grasped my hand, exclaimed: "We have sent you 50*l.* Sir, to buy Bibles for those poor foreign creatures; but we hope to do a great deal more this year. We have had *two thousand* Bibles and Testaments ourselves, and now we must think more about those poor folks abroad, whose souls are of as much consequence as ours." And *what* is it that has excited this fine, this generous, this British, this *Christian* spirit throughout the country? The simple, single, but majestick design to place the Sacred volume of inspired truth in *every* hand.

On the 24th I met, by special invitation, the Committee of the *Oxford Ladies' Association*. The Countess of Jersey has become Patroness, and Lady Lock, Treasurer of the Association, which is proceeding with consummate prudence and vigilance. They have already about 1100 subscribers, and collected nearly 50*l.* in the first month.

Proceeding into Buckinghamshire, on the 27th instant, I attended the first publick distsibution of Bibles and Testaments, by the *Aylesbury Ladies' Association*, of which the Countess Nugent is Patroness, and Lady Mackintosh President. The meeting was held in the great County Hall, which was completely filled. This Association is proceeding most prosperously.

On taking a survey of the Auxiliary, *two* Branch Societies, and *eight* Ladies' Associations, which now ornament the Vale of Aylesbury, I rejoice to behold all flourishing, proceeding with regular and harmonious order, and productive of the happiest effect.

*Extract from a Speech of the Right Reverend Johann Wingard, D. D. Bishop of Gothenburg, delivered at the Annual Meeting of the Gothenburg Bible Society, March 31, 1817.*

ANOTHER year has elapsed since we last assembled at this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny which affected all their proceedings, the perturbation of mind, the agitation, when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in most parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although in the conflict between truth and unbelief, the success has varied, yet, He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, "the sword of the Spirit," which is, "the word of God."

In all parts of the earth, the most active exertions are carried on for making known the counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord."—For, "He is worthy to receive the praise, and the power, and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end: secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in this cause, which is in a peculiar manner the cause of God and our neighbour, it might be assumed, that the admonition of a mortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels that this will probably be the last he shall ever be indulged with? I am become old, and satiate with living; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work; and although my

age has precluded me from the active labours of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be plentifully distributed among your brethren and sisters in christendom. O may you, and, through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

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### DOMESTICK.

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#### GOOD NEWS FROM NEW ORLEANS.

In presenting to our readers the following extract of a letter from the Rev. E. Cornelius, it is with pleasure that we prefix the Christian tribute of Mr. Larned to his evangelical servant of God. This pleasing testimony of Mr. C's exertion to promote the Redeemer's cause is from Mr. Larned's communication to the "Board of Missions of the General Assembly of the Presbyterian Church in the United States:"

"Rev. Elias Cornelius, acting under the authority of the Connecticut Missionary Society, had reached the city about three weeks before myself: And, conformably with a mutual understanding previous to leaving the eastern states, had bent all his efforts towards effecting my permanent settlement. To say that his disinterested views and unwearied exertions have endeared him most strongly to my heart, would only express my individual feelings. For the rest I will add, that if the Great Head of the church is opening for New Orleans any prospect of moral or religious improvement, that improvement cannot fail, with those who appreciate Christian endeavour, and especially in the eye of Omniscience, to be associated with the name of Mr. Cornelius.

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*Extract of a letter from the Rev. Elias Cornelius to the Editor of the Religious Intelligencer, dated New Orleans, March 30, 1818.*

MY DEAR SIR,—I have long intended to write to you, but the necessity for ministerial labour in this city has prevented me. I have never yet indeed seen a place in which a good man might not find work enough to perform. But in New Orleans such a man will find a field of usefulness, more extensive, I believe, than any other in the United States of the same population. Its local situation, pre-eminently important in a commercial point of view, renders it equally so in its moral character; and more than this, I can say it is a field already white unto the harvest. The American part of the population are as ready to promote religious institutions as the same number of citizens on an average in any other city of the United States. This has been very clearly proved within two months past.



A new congregation has been formed, and a subscription to the amount of 15,000 dollars already made for the erection of a church, the whole expense of which is estimated at thirty-five or forty thousand dollars. The Rev. Sylvester Larned, recently from the Theological Seminary at Princeton, and of whom I think it may be affirmed with truth, there is not a more worthy, a more able, or more eloquent young minister in the United States, has been invited to settle as pastor, with a salary of four thousand dollars annually. The invitation has been accepted; and I trust I am not extravagant in saying, that the fact deserves to be hailed as the signal for a great extension of religious influence, not only in this city, but in the adjoining region. It is certain, that the moral aspect of this region of our country is improving with wonderful rapidity; and when we reflect on the influence which Louisiana now has, and is destined to have to a much greater extent, from its accumulating and unrivalled wealth, it cannot but excite our gratitude to God, that he is also providing the instruments for its moral and religious improvement. There is a band of real Christians in New-Orleans; and very many, I assure you, who lend their influence and their property to the cause of religion and humanity, with as much cheerfulness, and with more liberality than is usual in the northern states.

In regard to myself, I can say that I never laboured with more satisfaction, and with greater hope of usefulness, than I have the past winter in New Orleans. The field is indeed wide, and the work to be done immense. But this I regard only as a motive to greater exertion.

E. CORNELIUS.

The following is an extract from the official communication of Mr. Larned, alluded to in the paragraph prefixed to the above letter:

"After procuring from the Legislature an "Act of Incorporation for the First Presbyterian Church and Congregation in the city and parish of New-Orleans, a meeting of persons friendly to the object was called. From them I received an invitation to remain as their Pastor, accompanied with the offer of a sufficient annual compensation, and a promise of erecting a place of worship without delay. With this invitation, predicted on such conditions, I signified my willingness to comply; and should I be permitted to visit New York during the ensuing summer, I shall prepare it in the form of a call, and prosecute it accordingly before my Presbytery. A subscription has been circulated for purchasing a lot for building a church; and the present result is, that the trustees have secured the first, at the price of \$10,000, and have a balance left of \$5000 to \$6000 for erecting the edifice. Every week, however, is augmenting the amount of this last sum. An estimate has been made of the probable expense of the whole undertaking—and, exclusive of the lot and steeple, it is supposed that \$30,000 will be necessary to complete a brick church, of the general dimensions of 90 feet by 60, more or less, and constructed, for the most part, on the plan of Dr. Mason's in the city of New York. To such an object in this town, donations must necessarily prove inadequate; it is contemplated, there-



fore, to make up the final deficiency of funds by a loan from one of the banks, or from individuals, until a sale of the pews can effect a redemption of the money. Were it necessary that I should say, in many words, what the efforts in allusion will probably amount to, when they shall have ripened into some sober and certain results, I could only remark, that the prospect is at present highly encouraging. There are circumstances, however, which have a bearing on the subject by no means favourable—Among which I mention, in the first place, that any undertaking directed so decidedly as our own to the advancement of religion, cannot proceed so actively in a very *low* as in a flourishing state of general piety; in the second, that a large proportion of monied Americans here, are already enlisted in behalf of the episcopal church; and in the third, that young men, and particularly young merchants, from whom the support of our contemplated establishment will be chiefly derived, have generally come to the city for temporary purposes, and on this account feel but a short-lived interest in its publick institutions. But on the whole, I cherish a belief, reciprocated, I am confident, by the congregation as a body, and by their trustees, that the day has at last arrived, when a second protestant church will lift its spire to Heaven! and shield our city, in something more than a natural sense, from judgments which it has too much reason to apprehend. For the present, I am accustomed to preach on every sabbath morning at a commodious room fitted up by Mr. Paulding, a baptist gentleman; in the evening, at the episcopal, or as it is commonly styled here, the American church. At the former of these places, also, I hold a regular lecture on Thursday evening; besides which, there is a prayer meeting on the morning of every Wednesday for our own sex, and of every Friday for females. As it becomes a part of my report to speak of the disposition exhibited towards the publick exercises of worship, I am happy to state, that it has exceeded my most sanguine expectations. Mr. Paulding's room, which seats about four hundred persons, is almost uniformly, and very often uncomfortably crowded; and during the afternoon's service in the episcopal church, containing 1000 to 1100 seats, I have frequently seen persons compelled to leave the house for want of accommodations. And it is but justice to the American population, who, however little they are inclined to religion, claim a very considerable exemption from the immoralities chargeable on the city at large—it is but justice to say, that I have never witnessed more decorum of conduct, or more solemnity of attention, than I have found among them on every occasion of worship. From a determination which I long since formed, and to which I have rigidly adhered, of preaching the truth, without withholding, abridging, or embellishing the severest doctrines, I have experienced less difficulty than I expected. And I rejoice in an opportunity of saying, that four or five instances of serious inquiry have occurred, as if to prove, on the part of God, that it can never be necessary for the good of His church, to halt between two opinions in the pulpit.

## MISCELLANEOUS.

## DEATH BEDS CONTRASTED.

*"Men may live fools, but fools they cannot die."*—YOUNG.

DEATH is terrifick even in its very sound—it dissolves every tender tie, breaks each important engagement and terminates each interesting correspondence. When this messenger appears, riches, honours, pleasures, lose all their influence, and the object of his arrest beholds the world retire, and eternity advance with all its solemn and interesting attendants. The confessions of numbers on the bed of death have been weighty and striking; nor is there any scene which exhibits in a more imposing aspect, the excellency of religion and the vanity of the world.

Cardinal Wolsey, the favourite of Henry VIII. advanced to wealth and eminence, basked in the sun-beams of royal favour, and called consequence and grandeur his own; and yet, look at Wolsey in a different situation; discarded by his royal master, deserted by his pretended friends—those summer-flies that exist only in the sun-shine of prosperity—deprived of his courtly palace, disgraced and exiled, he confesses in one of the gloomy apartments of Leicester Abbey, the vanity of human bliss, in these memorable words, "Had I but served my God as diligently as I have served my king, He would not have given me over in my grey hairs; but this is the just reward that I must receive from my indulgent pains and study; *not regarding my service to God, but only to my prince!*" Although this anecdote has no claim to novelty, yet it speaks volumes!—Wolsey died in all the pangs of remorse.

What a striking contrast to the above is the death bed of David! in him religion shone in all its beauty and intrinsick worth, and though his troubles were great, yet his consolations were abundant. They arose not from his crown; his courtiers, his grandeur—but, from his God. As the light of heaven beams in his eye, his tongue thus expresses the confidence of his soul, "Although my house be not *so with God*, yet, *He* hath made with me an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire," &c.

It is wonderful that many persons who acknowledge that they are *dying* creatures, should exist in a constant state of practical unconcern; without inquiry, without prayer, in fact without any arrangement for a future state! Cards, theatres, balls, sunday concerts, and *conversations*, are the routine of these candidates for eternity!—*O tempora! O mores!* Times and manners indeed!

Nothing tends more to arouse the insensible and collect the volatile ideas of the light and airy, than a serious view of the transactions of the judgment day; the throne,—the Judge,—the expanded volumes,

"A God in grandeur, and a world on fire!"

the countless myriads of resuscitated bodies—the placid forms of the righteous,—the distortions of the wicked,—the decisions eternal and inevitable,—the sentence of heaven or to hell;—“thoughts that breathe and words that burn!”

After surveying this, let us listen to the *Saviour's* words, “Except a man be born again, he cannot see the kingdom of God.” *Reader*, thou soul immortal; I ask thee in the name of God, in the view of death, in the anticipation of judgment to come; art thou born again?

I shall close this paper with the following affecting extract from the Talmud, which I perused very recently.

“When Rabbi Johanan Ben Zachai was sick, his disciples came to visit him; and when he saw them he began to weep. They said to him, Rabbi, the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep? He answered them: If they were carrying me before a king of flesh and blood, who is here to day and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could soothe with words or bribe with riches: yet even in these circumstances I should weep. But now I am going before the King of kings, the holy and the blessed God, who liveth and endureth for ever and ever; who, if he is angry with me, his anger will last for ever; if he puts me in bondage, his bondage, will be everlasting; if he condemns me to death that death will be eternal; whom I cannot soothe with words, nor bribe with riches. When further, there are before me two ways, the one to Hell, and the other to Paradise, and I know not in which they are carrying me, shall I not weep?”

IGDALIA.

### MISSIONS, &c.

*Society (in England) for the Propagation of the Gospel in Foreign parts; Feb. 20, 1818.*

#### RECEIPTS AND DISBURSEMENTS.

\* The Benefactions, subscriptions, dividends, &c. of the year have produced the sum of 4608*l* 15*s*, 8*d*. and the parliamentary grant, in aid of the expenses of the Society in the North-American Colonies, has been 8126*l*. 5*s*. amounting, together, to 12,735*l*. 0*s*. 8*d*.

Of this amount, the sum of 9734*l*. 6*s*. 11*d*. has been expended in Salaries and Gratuities to Missionaries, Cathecists, and School masters; and in exhibitions to scholars at the College, in Nova-Scotia.

#### MISSIONARIES.

In Newfoundland, the Society has five Missionaries, at annual salaries of 200*l* each; and eleven School-masters, at salaries amounting together to 160*l*.



In Nova-Scotia—one Missionary at 400*l.* sixteen at 200*l.* each, four stations vacant, and one Assistant at 100*l.* with eighteen school masters, whose salaries together amount to 275*l.* and five school mistresses, whose stipends amount to 45*l.*

In New-Brunswick—eight missionaries at 200*l.* each, one station vacant, and one minister at 100*l.* with ten school-masters, whose salaries amount to 180*l.* and one vacancy; with one school-mistress at 10*l.* per annum.

In Cape Breton—one Missionary at 200*l.* per annum.

In Upper Canada, the Missionaries, &c. remain as last year.

In Lower Canada—one Missionary at 215*l.* four at 200*l.* each, and vacancy.

On the Gold Coast, in Africa, the Rev. W. Phillips, Chaplain to the African Company, has a salary from the Society of 50*l.* as Missionary, Catechist, and school-master to the negroes.

In New South Wales, two School-masters have stipends of 10*l.* each; and, in Norfolk Island, a School-master and School-mistress have each 10*l.* per annum.

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#### A POPULAR PREACHER.

The Rev. Dr. — is what is usually denominated a popular preacher. His reputation, however, has not been acquired by his drawing largely on his own stores of knowledge and eloquence but by the skill with which he appropriates the thoughts and language of great divines who have gone before him, those who compose a fashionable audience are not deeply read in pulpit lore and accordingly, with such hearers he passes for a wonder of erudition and pathos. It did once however happen that the Doctor was once detected in his larcenies. One Sunday as he was beginning to delight the beaux and belles of his quarter of the metropolis, a grave old gentleman seated himself close to the pulpit, and listened with profound attention. The Doctor had scarcely finished his third sentence, before the grave old gentlemen muttered loud enough to be heard by those near, "that's Sherlock." The Doctor frowned, but went on. He had not proceeded much further when his tormenting interrupter, broke out with "That's Tillotson!" The Doctor bit his lips and paused, but again thought it proper to pursue the thread of his discourse. A third exclamation of "That's Blair!" was however too much, and completely deprived him of his patience. Leaning over the pulpit "Fellow," he cried "if you do not hold your tongue, you shall be turned out." Without altering a muscle of his countenance, the grave old gentleman lifted up his head, and looked the Doctor in the face, retorted, "That's his own!"

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#### THE BRIEF REMARKER.

It can hardly be imagined, how much we are under the power of custom: it binds and fixes our inclination in almost any direction. That which we are accustomed to, almost whatever it be, acquireth



our attachment, and we are uneasy without it. If our customary food have been plain, simple, or never so coarse, it is sweet to our relish: on the other hand, if we have been accustomed altogether to dainties, we shall feel a kind of loathing for the ordinary provisions of the human kind.

I once dined at an inn, in company with a lady who had "fared sumptuously every day." It was a plain dinner, and substantially good, but not such as she had been accustomed to; and the very sight of it threw her into tragical distress. She was not hectical, nor in any manner sickly. Her form was the index of nothing less than of habitudes of abstemiousness. But, alas! her stomach was turned against every thing. She barely tasted of this, of that, and the other morsel, and laying down her knife and fork, her visage could scarcely have been more rueful had she been under the hands of the executioner.

Man is said to be "a bundle of habits." And what is habit? Habit is the aptitude we acquire for that we are accustomed to; whether it relates to the body, or the mind, or both. As by frequency of repetition we come to be more ready and expert in whatever we have to do; so, also, by frequency of repetition, the appetite, the taste, the inclination, acquire a settled direction that way. Nay, if the thing we are accustomed to gives us little or no pleasure, its absence gives us pain.

"I remember," says the far-famed Burke, "to have frequented a certain place every day, for a long time together; and I may truly say, that so far from finding pleasure in it, I was affected with a sort of weariness and disgust; I came, I went, I returned, without pleasure; yet if by any means I passed by my usual time of going thither, I was remarkably uneasy, and was not quiet till I got into my old track,"—And he proceeds to say, "They who use snuff take it almost without being sensible that they take it, and the acute sense of smell is deadened so as to feel hardly any thing from so sharp a stimulus; yet, deprive the snuff-taker of his box, and he is the most uneasy mortal in the world."

It might indeed be shown in a great variety of instances, some of an indifferent, and others of a moral nature, that being accustomed to a thing, induces, for the most part, such a settled habit as is aptly denominated a second nature. But my object is to apply the general principle to the all important concern of education.

Training up a child in the way he should go, consists not altogether pointing out the way, but also, and chiefly, in accustoming him to walk therein. As the tree grows up straight, or crooked, according to the direction given it when a plant, so, in a great measure, it is with animal nature. Of this truth we are deeply sensible in its application to the inferior animals, and our practice accords with our way of thinking. In training up young animals for use, a colt, for instance, or one of the canine breed, much care is taken to break them betimes of their faults, and to render them docile, and such as we wish them to be at mature age. Because experience teaches us, that if their faults are permitted to grow up with them, they will

become inveterately fixed, and exceeding hard to cure. We know that if the one be suffered to kick, and the other to snarl and bite, at every body that comes near them, or if any other scurvy trick be permitted to "grow with their growth"; it would be unreasonable to expect to fashion them aright in after time, when age shall have matured and confirmed their ill habits, and redoubled their obstinacy. Rightly judging on this point, we are *practical*, because, forsooth, it would be a pity the young animal should be spoiled for want of attention to his breeding.

How much less care in this respect, is ordinary paid to the breeding of the human offspring! Not that we are sparing of pains and expense for the purpose of imbuing the young mind with the rudiments of learning. But having done this, we unscrupulously leave undone a still more important part, namely, the care to settle those habits, without which the possession of learning can turn to no good account.

It is foolish to expect that children accustomed to do evil, will, in after life, learn to do well; no less foolish than to look for the growth of a fragrant flower in the spot where you have dropped only the seed of a thistle. For the generality of human beings are, throughout life, such, or nearly such, as early custom had fashioned them; no animal being more wilful, more obstinate in the wrong, or harder to be cured of the ill habits which early custom hath rivetted.

Consider it, ye, who are parents of young children. If it be your choice that they should be idle men and women, rear them up in idleness. If you would render them helpless all their days, never compel nor permit them to help themselves. If you wish them to be fastidious and squeamish about their food, feed them daily with dainties. If you would have them gormands, cram their little bodies well from morn to eve. If you would entail upon their mature age various ill humour, as sullenness and obstinacy, mustiness and peevishness; indulge and foster betimes these wayward propensities. If you admire a quarrelsome, a violent, a revengeful spirit, permit their little hands to strike, and their little tongues to lisp out rage; it can do no harm, and is fine sport to see it! Again, if you would breed them up for cheats and liars, laugh at their cunning tricks, their artful falsehoods and equivocations, or, if you rebuke them, let them see withal that you are more pleased with their wit than displeased at the inceptive marks of their depravity.

But if your desires and wishes be quite the reverse of all this; why then, take care against learning your children, what it will be necessary for them to unlearn at a riper age. Take care to make such impressions on their tender infancies as you would wish should be permanent and lasting. Never let it be out of your memories, that "habits woven into the very princes of their nature are unspeakably better than mere rules and lessons, which they so easily forget."

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